TOWN & COUNTRY CHURCH

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Rural Art and Culture

W. H. STACY

• Rural people have vast undeveloped resources in the realm of art and culture. No institution or organization serving in the rural field has a closer relationship to these than the church. At a time when land resources are diminishing, when industrialization is mechanizing farming endeavors and when world affairs are threatening the stability of all material values, pastors and lay leaders in the church face one of their greatest challenges in helping to develop the potentialities which exist in these other areas of experience.

"Arts of Beauty"

As used in this statement "art" refers to the fine arts—the arts of beauty. These are distinguished from the useful arts by which man provides for his material needs in the fact that they minister to man's emotions. Such arts are enjoyed by those who create—the painter, the architect, the gardener, the musician, the composer, the home decorator, the sculptor, the writer, the dramatist and the poet. Or they may be appreciated by those of us who listen, see, read and otherwise experience the beauty that has been created by others.

Culture, as defined by those who treat it broadly, covers "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."[1]

Art and culture are things largely of the spirit. To the average person artistic and cultural matters are too often unreal because they are so abstract and intangible. Physical and economic elements are secondary factors and need to be considered only in relation to the materials used, the sustenance of the participants and trade aspects of artistic work. They are important but not the major considerations.

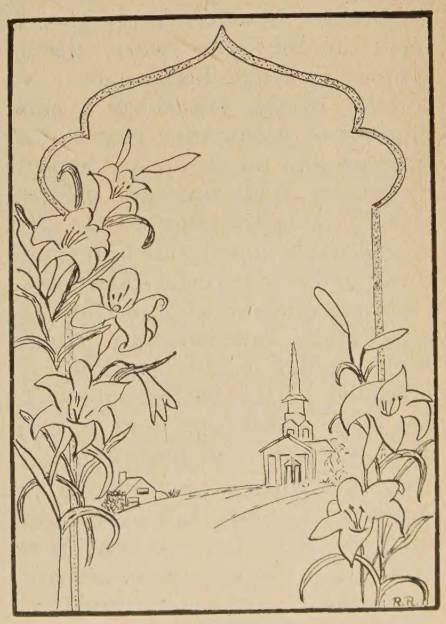
Appreciation from Study

Beauty, that which has given rise to the fine arts, gains its charm and value from the form and harmony with which the artist creatively expresses thought and feeling in line, color, tone, or rhythm.

Wealth of this type is not produced or enjoyed except as there are tastes, interests and appreciation. To advance culturally we also need the understanding that comes from a study of backgrounds; the inspiration that is provided by far-seeing leaders, and faith in the future. While religious leaders help rural people to know God and the meaning of all life, they can consistently and with high purpose advance experiences in rural art and culture.

Danish Culture

A century ago in the dark days of reconstruction which Denmark was then experiencing, a Danish clergyman, Bishop N. F. S. Gründtvig, stepped forward with the slogan, "We must rebuild within that which



1 E. B. Taylor, *Primitive Culture*. Brentano, New York. 1924.

In This Issue

For a thorough discussion of rural cul-ıral arts, see Page 1. Dr. W. H. Stacy is a ıral sociologist and extension worker at ›wa State College. He has made extensive udies of rural life in Europe and is also vigorous cooperator in the rural church eld.

Easter presentations are on Pages 2 and 3.

A Ceremony for Planting Seed, by August . Binder, is given on Page 4.

The revitalization and transformation of ıral communities was the concern of Rufus I. Jones, noted Quaker. A reprint of an rticle he wrote in the 1940's appears on 'age 5.

For a résumé of a rural church confer-nce, held at Parsons College, Iowa, see 'age 8.

A recreational program for the Protestant ural youth of southern Ohio is described n Page 10 by Russell R. Lester. His ad-lress is Box 63, Cherry Fork, Ohio.

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we have lost without." The far-reaching influences of his work in revitalizing programs and developing the life of rural people in that country have since provided a beacon of light for rural workers in all democratic countries.

Against the background of Bishop Gründtvig's inspirational writing, preaching and teaching, the Danish leaders established folk high schools to give youth "clear notions of the civic community and the conditions of its welfare, an appreciation of the national character and the ability to express ones thoughts with care and vigour, freedom and propriety." For more than two generations seventy to eighty of these schools have directly reached a yearly average per school of approximately one hundred rural young people. Young men have had short five-month courses in winter, and young women three-month courses in summer.

In recent years the Danish farm people have been credited with excelling all others in their enjoyment of art and culture and leaders who study their experiences freely give a large share of the credit to Bishop Gründtvig—as witnessed by the Gründtvig Church in Copenhagen.

America's Record

Rural America has resources far greater than those possessed by the people of Denmark who had lost their richest lands to an aggressive Germany and who had only just established a parliamentary government in the years when Bishop Gründtvig began his crusade. "No country in the world has a more glorious or picturesque record than America and no people are heritors to greater traditions and achievements." This reference to the past so effectively stated and beautifully illustrated in the Ferris collection of paintings on exhibition in Old Congress Hall, Independence Square, Philadelphia, is only partially appreciated in city or in country. In the look ahead the vista is even more extensive and beautiful.

In 1931 when a committee of the American Country Life Association surveyed "rural cultural arts," it reported that twelve types of activities in this field could be cultivated and expanded: music; drama; folklore; sports and folk games; handicraft; painting, sculpture and allied arts; home and countryside beautification; literary pursuits; exhibits; conservation of records and treasures; photography; art in work.

Assets of Country Life

In most respects the arts in rural life are similar to those found in the city. True, certain standards of perfection for music, drama, literary pursuits, painting, sculpture, and allied arts may be more in evidence in the city because there attention constantly centers on the contributions of professional performers. In the country these arts, developed by amateurs, are more largely avocational.

No worker in the rural field should be blind to the handicaps with which farm people generally contend, such as unequal educational opportunities, inadequate health programs, lack of transportation facilities, limited money income and diminishing land resources. At the same time much of the hope for cultural progress in rural life lies in the fact that those living in the country have many distinctive assets. As stated in a report of the A.C.L.A. cultural arts committee there are at least ten "treasures in country life":

- Unusual opportunities for home and family life;
- Opportunity for thinking and creating;
- Potentially healthful surroundings;
- Stability of employment and facilities for subsistence in difficult times;
- Interesting work which changes with the seasons and varies with the different enterprises;
- An interesting and natural environment containing many types of beauty;
- Satisfaction in labor, the products of which are necessary for life;
- Relationship with nature which helps to make more real the spiritual and religious life;
- Neighborliness in country affairs;
- Opportunity to see things in complete units and therefore to develop sound and balanced viewpoints.

Church leaders of today face one of their greatest challenges in this area of thought and endeavor. They can meet the challenge by building cooperative programs, by encouraging every individual and every group who can advance any of the cultural arts; and by developing beauty in church services, church surroundings and church programs.

Easter

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines are in blossom."
(*Song of Solomon* 2:11-13)

• How different the world Solomon lived in from the world in which we are living today. He did not have the microscope to extend his ability to see the inner secret life of the flowers. He lived in a much smaller world than we live in today. But he did have a deep appreciation of the flowers, the birds, the blossoms on the vines and ripening figs on the trees.

God grows lilies so that their beauty and glory excels the glory in which Solomon was arrayed. In the springtime, the resurrection takes place everywhere in the countryside. It is a good thing to think about. Jesus said, "I am the resurrection and the life; he who believes in me though he die, yet shall he live, and whosoever lives and believes in me shall never die."

We believe that we are destined to live on and that our living here is our golden opportunity to prepare to live a much fuller, richer and happier life than it is possible for us to live here.

We are glad for Christ's Resurrection, for the Easter message and the resurrection that is taking place all about us. These fan into a white flame our sense of mission and our hope for the rich, full, useful life we will be living throughout eternity.

—Aaron H. Rapkin

The Easter Triumph

Tune: *Sarum*

Creator God who bringest dawn
from night,
Who callest forth the day in glory
bright,
Thy pow'r can conquer Death's
destroying might;
Alleluia! Alleluia!

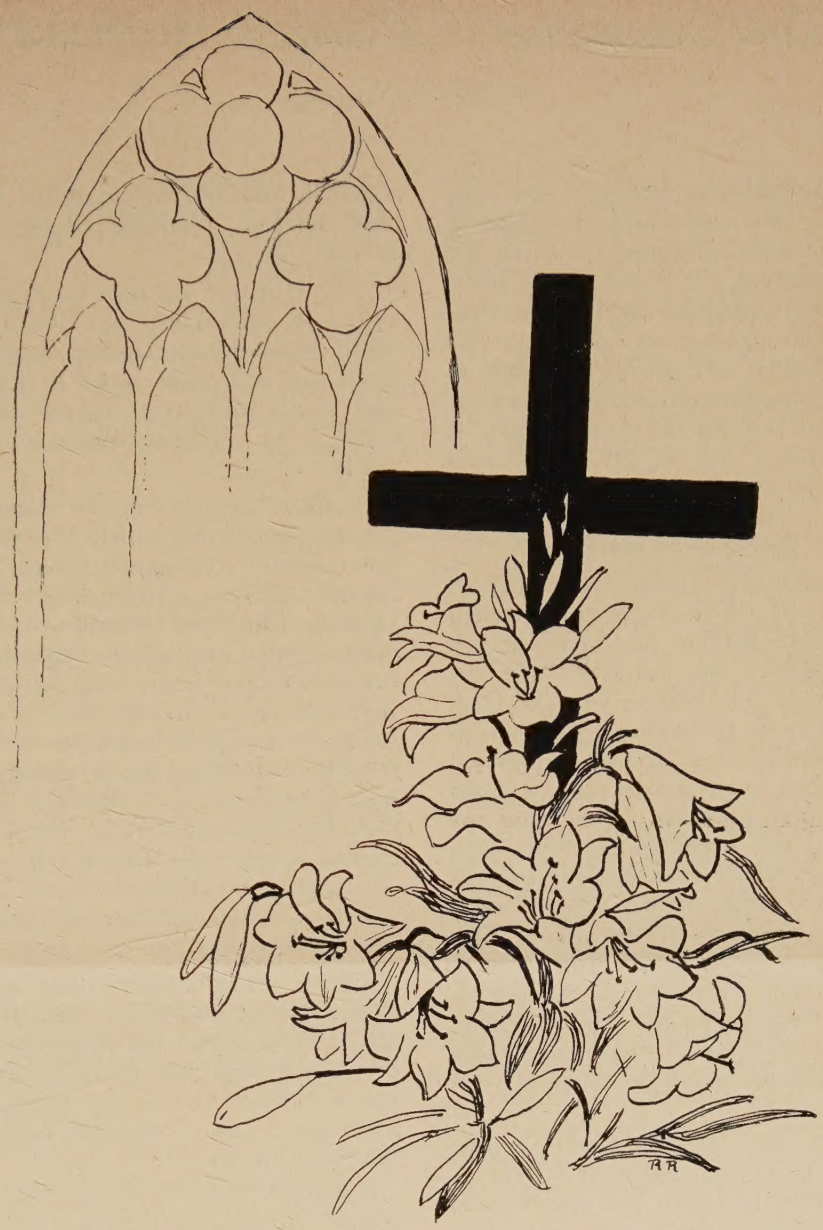
Thou God of love whose word wakes
beauteous Spring,
Who bid'st the joyous meadowlark
to sing,
To fear-bound hearts Thou songs of
hope dost bring;
Alleluia! Alleluia!

Thy holy Christ death's grim bonds
could not hold,
From His new tomb the sealed rock
was rolled,
He rose to shepherd all the heavenly
fold;
Alleluia! Alleluia!

Thou art our joy, in Thee we boldly
trust;
Thou, faithful Father ever loving,
just,
Our souls wilt cherish, rescued from
the dust;
Alleluia! Alleluia!

Teach us, our God, in Thee our
hope to find,
By faith in life eternal our souls
bind,
Til Heaven dawns and we leave
Earth behind,
Alleluia! Alleluia!

—Philip L. Frick,
White Oaks Congregational
Church,
Williamstown, Mass.



Collects in Spring

RALPH GRIESER

• Almighty God, who caused dry land to appear and planted a garden for man; Take away our bent to faithlessness, and send us forth to prepare the soil and plant the tiny seeds; that being good stewards of the earth, we may know the joy of heaven-planned toil; through Jesus Christ the Sower. Amen.

O thou creator of every living thing, as thy tiny creatures, the birds, wing their way into the lands of melting snow and vanishing cold: Direct thy faithful Holy Spirit to fly to us on liberating wings; that our cold hearts may be warmed again, and our souls stirred to sing of thy constant mercy; through the ever-lasting Christ. Amen.

Triumphant God, who brought again the Lord Jesus from the grave: Release us from the deadly ties of earth, that our heaven-inspired spirits may triumph over sorrow and anxiety and fear to the glory of his resurrection power; through the same Lord Jesus. Amen.

Grace for April

• God, who set thy bow in the cloud, we thank thee for this token of the covenant between us. We thank thee too for the chance to tend again our own bright patch of greening ground. The grass springs, the flowers bloom, the birds sing, our calves frolic—this whole farm acts like a gaily arrayed chorus of praise to thee. Having watched a shriveled brown bulb burst its black burial place and rise as a lily white and gilded for the Easter altar, who can doubt the resurrecting power of thy boundless love, our Father? *Amen . . . Amen. . . .*

—Samuel R. Guard

The Ceremony of Planting the Seed*

AUGUST E. BINDER

The Minister: We shall now symbolize our cooperative relationship with God in subduing the earth and replenishing it that it may bring forth its plentiful fruits. We shall acknowledge our stewardship of the good earth, and pledge our labor, as well as heart and mind to the service of God and for the common good. I call upon you as co-laborers with God to pledge yourselves to "sowing seeds of life and beauty for the common blessing of all mankind."

A Member of the Congregation: The soil which I present is taken from the gardens and farms of this community. We know it to be the result of the creative work of God. This soil is the home of the seeds to be planted in it. It will be watered by rains from heaven and warmed by God's sunshine. In this soil are found the necessary elements such as the minerals, salts and organic matter, which shall enable the seeds to develop into fruitful plants. This soil is *holy earth.* It must be cultivated and cared for as the gift of God. It is our sacred duty to replenish it and pass it on to succeeding generations in all its original richness.

A Second Member of the Congregation: The seeds which I have in my hand represent the various field seeds: corn, wheat, oats, beans, alfalfa and clover. They symbolize those to be planted upon the farms of our community. They shall provide food for man and beast, as also some of the basic materials which the wheels of industry shall process to help maintain life for all. These seeds are *holy,* for they contain life, created by God, and so shall all seed be counted. These seeds shall be planted in a spirit of reverence. Their growing plants shall be cultivated in humility and gladness, and their harvests administered by wise stewards of God.

The Minister: I accept these seeds of the open fields and herewith plant them reverently, portraying thus the common faith of mankind in a loving creator and accepting our stewardship for the fruitfulness of the earth.

A Third Member of the Congregation: The seeds which I present are those for the garden: peas, tomatoes, radishes, lettuce, beans and cabbage, which are but a few out of the many that produce the vegetables for our tables. Each kind of seed that God created is for man's good. Each provides man with something for his well-being. When the seeds have grown and we eat of that which God has thus given, may we show gratitude, not only by our prayers of thanksgiving before we eat, but also by sharing with our fellowmen who are in need.

The Minister: I accept these seeds of the garden and plant them in a spirit of reverence for the good of the family and for all those with whom I share life: in the name of the Father, and of the Son and of the Holy Spirit.

A Fourth Member of the Congregation: Man is in need of beauty which the flowers provide. Their radiant colors, their fragrant odors, their varied forms are such that we marvel at God's creativeness. They bring their touch of loveliness to brighten the heaviness of labor, the darkness of sorrow, cheer the lonely and add joy to the sunniest day. These flowers shall be grown, not for ourselves only, but to bring gladness to others. Accept these flower seeds that they may be planted to the glory of God.

The Minister: I accept these flower seeds and plant them in a spirit of reverence for the beauty and joy that they may bring: in the name of the Father, and of the Son and of the Holy Spirit.

The Congregation: As the minister of Gods' Word and declarer of his truth you have spoken for us. Now shall we speak for ourselves.

We are tillers of the soil and sowers of the seed.

We acknowledge God as the creator of soil and seed.

We accept our responsibility as stewards to cultivate the soil with care and sow the seeds with reverence.

We will endeavor to conserve the soil as wise workers with God.

We will not waste this seed.

We will trust God for the harvest.

We will remember to give thanks unto God for his gifts.

We will share our bounty with those in need.

We dedicate ourselves to the faithful discharge of these duties and privileges as co-laborers with God, knowing that life is of God, who will never fail those who labor to do his will.

The Minister: Almighty God, creator of life and sustainer of thy creation, thou hast by thy mighty arm brought forth this world and given it unto us for a heritage and a home; thou hast given unto us abundant life through thy son Jesus Christ. O thou who hast granted unto us the satisfying task of using and conserving the earth and causing it to bring forth plentifully, hear thou our solemn prayers and enable us to be faithful to our promises. As we think upon these things, may we remember that we also have the high and holy task of propagating our faith as revealed in Jesus Christ, to the end that the life and beauty of thy Holy Spirit may dwell richly in every heart. So plant thou the spirit of Christ's life in our lives so that we may ever feed upon the eternal Bread of Life.

The Lord's Prayer.

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* This service, with acknowledgment to Howard and Alice Kester's "Ceremony of the Soil," was prepared by the Rev. August Binder for use in his own congregation. It was published by the Board of National Missions of the Evangelical and Reformed Church.

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They Shall Build the Old Waste Places

RUFUS M. JONES

• We have done a good piece of work in rebuilding destroyed areas, but what I have in mind in this article is a novel and untried type of rebuilding "old waste places." What I intensely desire is to have a large number of our well-prepared youth return to rural areas, recover abandoned farms, make them fertile again, revitalize the rural meetings, and pour fresh life into the communities which once produced most of our leaders in Church and State—and can do it again.

Our greatest presidents and statesmen, our greatest educators and our most creative spiritual leaders were nurtured in the country. The blind rush to our great cities, the focus of life on money-making, on comforts and labor-saving gadgets, on society and entertainments, are signs of loss of verility and of an effete civilization. We cannot have sound, solid, true life in America by piling up wealth, by constructing artificial splendors and expanding life horizontally. A "two-chair man" is intrinsically no better, no more important than a "one-chair man." Disillusionment dogs that false track of life.

Higher Values

Men made in the divine image can never be satisfied with mere material successes. We must find the way back to reality and to simplicity. And that means, I am convinced, a return to the country, to the farm, the garden, and to the restoration of the rugged qualities of rural life. The abandoned farms which sons have left for city life, the land gone back to bushes and woods, must once more become fertile land, with orchards and gardens and corn fields and, best of all, regions of pure, abiding love, homes of true nurture, breeding places of men and women who have the honest-to-goodness moral and spiritual qualities that bring honor and permanence to a nation.

The country is the true, natural habitat for children, as it is for flowers and birds, and the rural school can be made an efficient instrument of education, if the community desires to have it such. The constant contact with the world of nature unspoiled is an immense asset.

But important as the recovery of the farm land is, and important as it is to make our unused soil produce the food of which it is capable, my major concern is for the revitalization and spiritual fruitage of our rural communities which once more, as in the past, ought to be vital centers in the life of the nation. They cannot perform that function if the promising youth are steadily drained off to the cities, and no returning stream of vigorous and re-creative life comes back to the country.

New Pioneering

The most dramatic story in our history is the story of winning and advancing the *frontier,* in the slow push westward. Every stage of that advance was beset with danger. Men, and women too, left their nests of ease and comfort and endured hardship, privations and suffering.

Our frontiers are now all within the area of our settled domain, and our heroisms are to be exhibited, not somewhere else, not climbing Mt. Everest, or discovering the poles of the earth, but in the humble sphere of our common, everyday life.

The persons who are successfully to revitalize and transform rural communities cannot be sent from outside to operate as missionaries. The moment a rural community suspects that somebody has been sent to give them an uplift, the work is defeated before it begins. Nowhere in the world is the air of superiority, or the suspicion of it, more quickly resented than in rural communities.

Persons who are to help, to guide, and to inspire, must become a living, natural, intimate part of the community life. There must be no cleavage, no sense of above and below, no touch or sign of clan. The person who is eventually to produce an uplift and to infuse a new creative spir-

it into the community must first of all lose all sense of his importance and every thought of his precious leadership, and become heart and soul an inherent part of the community, sharing its life, understanding its ways and its problems—its joys and sorrows—and winning the confidence of the community.

What I have in mind cannot be done by a visitor, or an occasional missionary incursion. It can be done only by persons who identify their lives with these rural communities and share the kind of life that makes a genuine community.

Friendly Communities

I especially am concerned, of course, as would naturally be the case, that as far as possible our Quaker youth should settle their homes in communities where there are, or can be Quaker Meetings. I do not want to see any let-down of the meeting for worship. That must remain, in the future as in the past, a source of inward life and power, the spiritual feeding place of the soul and the meeting place with God, in spirit and in reality. But no true Friend can live unto himself and be satisfied with high occasions of peace and joy and comfort.

Of course I know that there will be a cry raised that there is no time in the crowded life of busy America for any added effort, and it will at once be said that this sense of mission to the community will in the end transform the Meeting. Well, to take the second part first, my answer is that most Meetings need to be transformed, and if we remain truly alive spiritually, and deeply conscious of our heritage, the transformation will be in the direction of our fundamental ideals, not away from them.

Now as to that cry about time. I have discovered in a long life that there is always time for those activities of life which rise to the level of greatest importance. In most lives there is a vast waste of time and if life were simplified, as it should be, and first things put first, we should be able to find an unexpected surplus of time for our cups to run over, and to become the salt and light of our communities.

Spiritual Service

We have too often assumed that the Meeting affairs would take care of themselves, somewhat as lilies grow, neither toiling nor spinning. "It will be taken care of without human effort or the planning of man." No it won't. One has only to look at the empty Meetinghouses and the dying Meetings, and the neglected communities, and the spiritually unguided children to see how false that easy, happy theory is. The time has come—it is long overdue—when there must be wise, intelligent planning if we are to save our precious ship, and we must take to heart St. Paul's words of wisdom, that spiritual service is reasonable—that is, intelligent service.

If we are to see a real revitalization of our spiritual life, we must have a consecration of our truest and best youth to the task of rebuilding the life of our home communities.

—Reprinted, with permission, from *The American Friend,* 1945.

Rural Life Sunday, 1953

• Rural Life Sunday will be observed in 1953 on the fifth Sunday after Easter, Rogation Sunday, May 10th.

The Department of the Town and Country Church again has made available an order of service suitable for use by a congregation. The order of service for 1953 was prepared for the Department by the Rev. C. R. McBride, Professor of Rural Leadership Training at the Central Theological Seminary, Kansas City, Kansas.

In addition to the order of service containing responsive readings and suggested hymns, there is a bibliography and data on the origin of Rural Life Sunday.

Copies of this leaflet may be obtained from your cooperating home mission board, or from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies, $2.60. Carriage extra on quantity orders.

Tuskegee Citations

• At Tuskegee Institute's sixty-se ond annual farmers' conference, hel January 1953, Hillard P. Jenki was presented with the Institute annual Negro farm family me award. According to an article i *The New York Times,* Mr. Jenki directs the operation of a 1,052-ac family farm near Loxley, Alabam "He and members of his fami have accumulated the acreage ov a number of years through sou land practices and steady husbandi of expanding resources . . . this pla ning and industry brought him gross farm income of $130,101 f 1952."

Mr. Jenkins is a Sunday scho teacher and a deacon of the lo Baptist church.

In addition to the farm fami merit citation, Tuskegee Institut through its religious extension se ice, made a new presentation of certificate of achievement and a ca prize of $25 to the year's outstandi rural pastor. The winner was t Rev. R. D. Gragg, pastor of the Gil field Baptist Church of Pushmata Ala. Mr. Gragg has been a progr sive rural pastor for thirty-five yea and owns a 200-acre farm on part which he operates a livestock fa of forty-six head of cattle. With the past three years he has led in t erection of a $40,000 brick chur building with eight classrooms, kitchen and modern equipment.

Mormons Buy Eastern Farm

• The Church of Jesus Christ Latter-Day Saints (Mormon) purchased a 230-acre farm in N Village, New Jersey for the bene of members in the Metropolitan N York area.

George H. Mortimer of Newa N. J., president of the New Y Stake, said that farming operatio will be continued. He explained t the church grows food, owns f tories for the production of clothi and other needs and produces f as part of its extensive welfare p gram. The New Village farm is first such establishment in the E Mr. Mortimer said.

Family Farm Threatened in the West

SHIRLEY E. GREENE

Big land interests are still sniping t the family farm on various western irrigation projects, as they have one for fifty years.

When Congress passed the original Reclamation Act in 1902 it recognized the importance of protecting water developed at public expense rom being gobbled up by a few arge landholders or corporations. The original Act provided that the Bureau of Reclamation might not deliver irrigation water to more than 60 acres in a single ownership.

Acreage Limitation

Through the years the Reclamation Act has been amended in various ways—strengthened at some points, modified at others. Numerous attacks have been launched against he so-called "160-acre limitation." A few scattered projects have succeeded in getting special enactment o release them from operation of he acreage limits. Through all these vicissitudes, however, the basic principle of acreage limitation and the amily farm has weathered the storms and stood the test of sound public policy. Landed interests in the West, however, never yet have conceded defeat in their ingenious attempts to destroy or nullify this law.

All sorts of schemes are still being hatched and tried to avoid acreage limitation. In 1947, a major attempt was made to pass a bill exempting Central Valley Projects of California, San Luis Valley project in Colorado and Rio Grande Gravity Canal project in Texas from acreage limitation. This was too big a bite. The defenses were alerted and the bill was defeated.

In California the heart of the opposition to acreage limitation is to be found. Landed interests have been trying a variety of other schemes. One was to emphasize the flood control aspects of their water development projects, thus getting them transferred from Bureau of Reclamation to the Army Engineers, an agency that shows a well-developed inclination to avoid enforcing acreage limitation, and of circumventing it altogether if possible. Congress disapproved this trick in the Flood Control Act of 1944.

Legal Points

A recent and potentially dangerous scheme of the vested interest has a surface veneer of pious respectability. The proposal is that the farmers composing an irrigation district raise enough money to pay off their obligation to the government in a lump sum and thereby buy their way out of all public control including acreage limitation. This raises two legal points: First, would a lump sum repayment actually release the farmers from this provision of the Reclamation Act? Secondly, since the Secretary of the Interior is not legally obliged to accept a lump sum settlement, will he have courage enough and public support enough to refuse to let excess landowners thus defeat our national family farm policy?

The latest twist in the long story of efforts to undermine the nation's family farm policy in reclamation is a decision of a lower court of California on July 31, 1952. The State Court says that a California Irrigation District cannot legally contract with the United States for water under terms of the 160-acre limitation.

This poses an interesting problem in both law and policy: As long as that decision stands, can the various U.S. agencies, such as the Secretary of the Interior, the Army Engineers, the Bureau of the Budget, sanction the spending of another reclamation dollar in California? Congress authorizes them to spend only in accordance with acreage limitation, the State Court now says no Irrigation District in California can comply with the limitation.

These recent developments illustrate the need for far greater vigilance on the part of friends of the family farm concerning this issue.

—From *Christian Agriculture*

Japanese Cherry Trees on U.S. Campus

• The cherry tree, the blossoms of which symbolize the spirit of the Japanese people, will soon take root on many American campuses, it was recently announced by Miss Ruth Miller, Director, Scholarship Appeal, of the Japan International Christian University Foundation, 44 East 23rd Street, New York 10, N. Y.

Colleges and universities in the United States whose students show an interest in the International Christian University, now open in Japan, by contributing $250 or more towards the general scholarship fund will receive a Japanese cherry tree ready for planting on the campus, Miss Miller explained.

By effect, the tree may serve as the basis for a growing fellowship between the American institution and ICU, and also as the symbol of the genuine friendship between the youth of the two peoples. In addition, the cherry tree may be a significant reminder of ICU to those who visit the college campus, and a graphic means of sharing the aesthetic beauty of Japan.

Everybody Pitches In

• "If you live in the country and think you've lost God, throw your lot with the congregation of the little white frame church. Here you will find that He has moved from the background of your life to the foreground, front and center." That is the way Edwin G. Robb feels about it. He moved from the city to the country and his criticisms changed to devotion. He tells about his experiences in the February issue of the *Christian Herald*—how he "pitched in" to teach a Sunday school class and take the place of the superintendent who moved away, how he played the piano for church services, and even joined a group to paint the basement.

In the city church there had been "no vacant place of service" for him but in "the church in the wildwood" Edwin Robb "found God himself."

Iowa Rural Church Conference*

• The following statement represents the consensus of the Conference on "Strengthening Rural Churches," held at Parsons College, Fairfield, Iowa, October 20-21, 1952. (The conference was sponsored jointly by the Iowa State Council of Churches and the Department of Town and Country Church, National Council of Churches.)

Concern and Responsibility

As Protestant churchmen, we recognize that the strength and vitality of rural life is dependent upon many factors. Three general classifications of these factors will help to visualize areas of concern: the economic, the social and the human.

Because these three factors are so important it seems to many that the strength and vitality of rural life is dependent upon their wholesome balance. As churchmen we are agreed that such a wholesome balance is desirable but cannot concede that this balance alone will give rural life the strength and vitality essential to its well-being.

While our churches both depend upon and have a responsibility for these three factors in rural life, they have a special responsibility for a dynamic sense of community among the people. We believe that the deeper and most significant meaning of the word "community" can never be understood apart from an understanding of God's will for his people. To us this means the spirit of Christ permeating the economic, social and human factors. His spirit is the priceless ingredient which provides the common unity in the economic, social and human factors, thus bringing enduring "community" into being.

Therefore, we cannot be satisfied by a simple appraisal of the institutional adequacy of our churches as these are related to denominational loyalties and programs, but must also appraise them in relation to community. Each congregation should be so related to other congregations and to the institutional structure of society as to be an effective instrument for the spirit of Christ in bringing all men and all the ways of men under the will of God.

Methods of Administration

To be actively engaged in a constructive program which expresses our concern and to fulfill the unique responsibility belonging to the churches, we believe there are certain principles which should be kept in mind as methods of administration are developed or brought to function.

A. Professional church leadership should, in so far as is possible, serve within one community trade area.

B. The personnel representing professional church leadership, whether selected by the churches or assigned to the churches, should be complimentary in abilities and training rather than competitive.

C. All the churches of each community should work together in such a way as to provide the richest and most varied program possible to meet all the needs of all the people.

D. No program, however conceived, will be dynamic unless it becomes a program of the people, by the people, and for the people. The

Rural church executives at Parsons College: Top row, from left to right, Joseph Heartberg; F. C. Codd. Middle row, Thomas A. Tripp; J. O. Nelson; Glenn F. Sanford. Front row, Henry S. Randolph; Don F. Pielstick; Claude J. Snyder.

* Copies of this report may be procured from the Iowa State Council of Churches, 202 Shops Building, Des Moines, Iowa.

eople can and should be led rough adult educational methods. hey should never be pushed or igored in executive actions.

Several methods of administration hich have these principles in mind re worthy of mention:

1. The yoking of churches: that , having more than one church in community trade area under the ame professional leadership. These ay be churches of the same or of ifferent denominations.

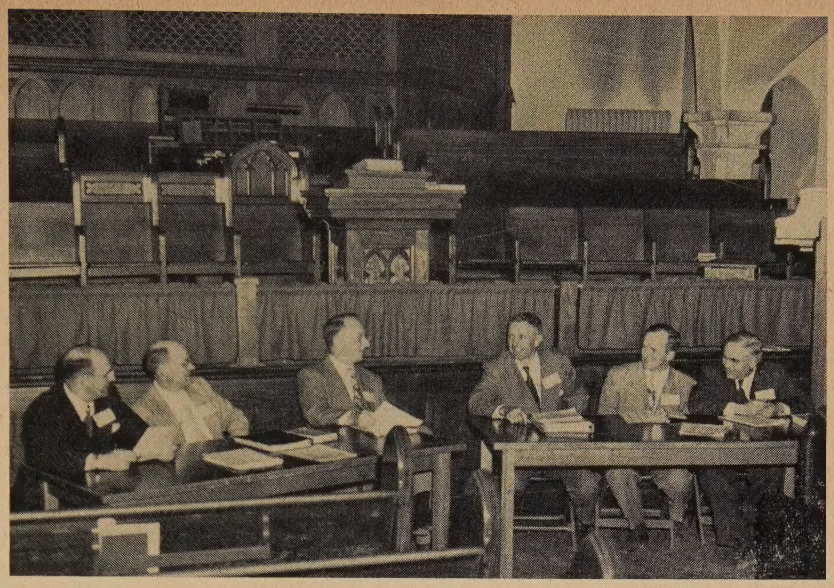
2. The larger parish: that is, a umber of churches in a community rade area joined together through he appointment of representatives a parish council which coordinates he activities of the various churches nto a unified program for the entire ommunity and directs a professional taff, the members of which have een chosen because of their varied apabilities.

3. The exchange of fields: that is, here the congregations and the reources of population are too small o justify the time and efforts of nore than one fully qualified proessional leader, the denominations oncerned agree which one is to beome responsible for a given commuity. Upon reaching such an agreenent, the other denomination, or denominations, withdraw with the unlerstanding that in other communiies they will be given exclusive ocupancy by the same process of withlrawal.

It is recognized that there are ast variations of these methods as hey are applied to the field by differnt groups and as they are adapted o meet the special needs of each ommunity. Our concern is that the asic principles be followed under hatever name.

Desirable Denominational Commitments

It was the consensus of opinion of his conference that the rural church rogram would be greatly strengthned if the denominations would, by fficial action, commit themselves on ertain features of program. Such ommitments would build up a muual understanding of what could be xpected of denominational policy n Iowa.



Panel: Frelie Conaway, Director of Town and Country Work, Presbyterian Synod of Iowa; Everett Dorr, Counselor to Town and Country Churches, The Methodist Church; Ray Wakeley, Iowa State College; Andrew Craig, Congregational Christian Conference of Iowa; Charles Martin, Iowa Baptist Convention; Hugh Ghormley, pastor of the Christian Church, Iowa Falls.

It is therefore recommended that each denomination—

1. Take action committing itself to full and active participation in the Commission on Protestant Planning and Adjustment of the Iowa Inter-Church Council.

2. Make available the information on aid granted to churches for use by the Commission on Protestant Planning and Adjustment.

3. Express its willingness to help develop and have its churches enter into larger parish organizations, group ministries, and yoked fields.

4. Set forth an educational program to be used where exchange of fields or other forms of consolidating Protestant resources is contemplated.

5. Support its rural pastors in attendance at in-service training institutes arranged specifically to deal with rural issues.

Recommended Programs

It is also recommended that the Iowa State Council of Churches be authorized to counsel with Iowa State College in the development of an in-service short course for rural pastors; to ask the State College to develop a spot map locating all rural churches, indicating denomination of each, and make a quantity of such maps available for distribution through the State Council; that it promote attendance at the interdenominational rural pastors' school at Green Lake, Wisconsin, through the state denominational offices; that it develop more interdenominational ministerial associations and encourage them to invite a state council representative to appear on their programs; that it ask the Commission on Protestant Planning and Adjustment to examine the state by county and township to determine where some form of cooperative work should be undertaken and, when such places are agreed upon, initiate some form of cooperative program; that it conduct conferences patterned after the purposes and objectives of this conference.

Public Housing Goes Cooperative

• The town of Greenbelt, Maryland passed from public to private ownership when a cooperative formed by residents bought the town from Uncle Sam. The sale embraced 1,579 dwelling units plus nearly 800 acres of vacant land. The purchase price was almost $7,000,000.

This Is How We Did It!

RUSSELL R. LESTER

• When a minister accepts the challenge of a new field of work he faces the task of getting acquainted with new people and the community of which he is to be a part. Problems are soon brought to his attention, and he becomes increasingly concerned about the relation of the program of his church to the welfare of his congregation and to the community.

After graduation from the Pittsburgh-Xenia Seminary in May 1950, I accepted the pastorate of a combined two-point charge in southern Ohio, known as the Cherry Fork-Seaman Charge, Cherry Fork in a village with a population of approximately 280; and Seaman in a community of about 860. The two villages are just five miles apart and the pastor's time is equally divided between them.

The Needs

I wasn't on the field long before many needs became apparent to me. Seaman needed a resident doctor and an adequate sewage system; Cherry Fork needed new fire fighting equipment and law enforcement for speeding. These needs are now being handled by community agencies. But it seemed to me that there was also a glaring need for some form of recreational program for the young people of both communities. There simply wasn't anything for them to do Saturday evenings when "mom and dad" came to town to do their shopping.

I noticed that the families were usually in town by about 6:30 or 7:00 o'clock, and left when the stores decided to close. My conclusions were that this program must be on Saturday evening and that the hours might well be from 6:30 until 9:30.

Lodge Hall

I began my pastorate in June and it was in September that I announced that the Cherry Fork-Seaman Youth Club would meet Saturday evenings. We met at first in the church basements, alternating between Cherry Fork and Seaman. However, our attendance grew to such an extent that we soon had to look for larger quarters.

There wasn't a building to be had in Cherry Fork but there was the Knights of Pythias Hall in Seaman, and it was here that the real program began. The lodge had been inactive for three years but the township grange and the K-P Sisters had used the hall for their meetings. The trustees of the lodge graciously granted me permission to use it for a recreation center, even including water and electricity, without charge. All of the equipment, which was in duplicate for the two churches, was moved to the hall, and some new things were added.

Financing

Our congregations decided that we would have a religious film program the last Sunday evening of each month. Since we were having union evening services this was a logical approach to the problem of finance. We advertised that the offering, above the cost of film rental, would go to the Youth Club fund. For two years the offerings have paid for the film rentals and provided several dollars for the Youth Club. We also have an annual membership fee of one dollar. This year we have seventy-six paid memberships, but a great many more than that attend the Club activities.

Besides the film program and membership plan, the young people had a paper drive which netted $25, even when the market was extremely low. Also there have been many individual donations to keep the program going. It has never been "in the red." The future looks bright!

Program

I am serving as director of the recreational program but officers will soon be chosen by the young people who will handle many details, with a group of adults acting as counselors.

All types of indoor games are played at the hall on Saturday evenings, including dart games, checkers, and ping pong. We also have a good supply of puzzles. The club owns basketballs, a volley ball, and softball equipment. In the spring and summer softball is played out of doors.

We have scheduled regular two-hour movie programs, selecting our materials from those which have been passed by Parents' Magazine and other censor groups.

The average Saturday evening attendance at the Youth Club is 120.

Among our immediate plans are those for installing equipment for indoor shuffleboard and electric baseball and football games. We also plan to grade a lot behind one of the churches for volleyball and badminton. Lights will be installed for games at night.

Plans for the Future

Our plans for the future are many. First of all, we should like to have the town council appoint a community director of recreation. Then we want a community Recreation Commission, with the director of recreation serving as leader, and member representation from the various churches, farm agencies and other civic and business groups. This would be the advisory and governing group for the community's program of recreation.

Other plans include those for a completely equipped community building, bowling alleys, swimming pool, and a picnic park. We have the vision, and we believe that with the cooperation of the churches and community agencies we will make this program of church-sponsored recreation a reality for our young people.

Farmers' Cooperatives

• According to the Farm Credit Administration's latest report, farmers' cooperatives in the U.S. have 7,100,000 members. Some of these farmers belong to several cooperatives.

There are nearly 10,000 organiza

tions for marketing and purchasing. During the year 1950-1951, the net business volume was over $8,100,000,000. About one-fifth of farm purchasing and marketing is now done through cooperatives.

Adult Leadership

• It is amazing to see how leadership appears almost automatically in any group which dedicates itself to a worthy cause. To illustrate, Grange No. 371 of Township "K," Seward County, Nebraska, won a $15,000 national first prize for outstanding community service in 1951, having placed seventh, fourth, and second respectively in the three foregoing years. The 1950 Census tabulation for Goehner was sixty-seven, and so it can hardly be said that their strength lies in having large numbers upon which to draw.

It is conceivable, of course, that this small rural community has been blessed with an exceptional array of "born leaders" who have been instrumental in developing the splendid program of community improvement projects which has won them nationwide acclaim. Far more plausible, however, is the suggestion that the Goehner Grange members are ordinary rural Nebraskans, differing from many others primarily in the strength of their devotion to the cause of community development and in the extent to which they have learned the art of working together.

Perhaps the secret of community leadership lies not so much in finding a few outstanding individuals who have a knack of making things happen, as it does in the development of a pattern of cooperative effort in which the leadership talents of every member of the group find opportunity for expression. For it is true in a very literal sense that everyone has leadership qualities of some type or other.

Every group should make it a point to watch carefully for leadership talent in persons who ordinarily are not considered leaders and to provide every possible opportunity for such talent to become functional.

—University of Nebraska News

"Participation in the Rural Church"

• Pennsylvania State College has recently issued a mimeographed paper entitled "Participation in the Rural Church." It was prepared by John A. Hostetler and William G. Mather, and is No. 1762 of the "Journal Series." In it data on participation from ninety-eight studies are compiled, classified and briefly interpreted. Here, in readily accessible form, is the source material on fourteen criteria influencing participation.

The study makes no pretense of being conclusive. It is, however, highly provocative. What does it mean for the rural church when the statement, "participation is more common among older than younger rural residents" is substantiated? If the "old-timers" in the community participate more than the "newcomers," what does this say about the churches or about the people? Or what should the churches do when the statement, "tenancy tends to decrease church membership among farmers," seems to be well documented?

Here is much food for thought and reason for action.

—Don F. Pielstick

Canadian Rural Church Training Program

• The Church of England in Canada conducted three in-service training schools for rural ministers last summer: one on Nova Scotia's eastern shore; the other two in agricultural settings in Quebec and Ontario.

A report of these institutes and the field trips taken by the students, as well as institutes held previously, was published in the December 1952 issue of the *Bulletin,* publication of The Council for Social Service, The Church of England in Canada, 604 Jarvis Street, Toronto 5. The report is available at five cents per copy.

The seminars are held to help the rural priests "to know the countryside and its problems and to integrate the life of the countryside and the church."

Rural Church Music Clinic

• A church music clinic, planned especially for the rural church, was held late last fall at the Van Cleve Congregational Church, Van Cleve, Iowa. The directors were the Rev. Robert Frerichs of Rural Church Center, Green Lake, Wisconsin, and the late Mrs. Frerichs. Conferences were held throughout a Sunday afternoon with the following groups:

Choir leaders and accompanists;
Choir members and pastors;
Those working with children's choirs;
Pianists and Organists.

After supper and a fellowship period, time was made available for anyone to ask questions. The Rev. L. E. Gatch, minister of the church, writes: "The interest was keen and the discussions were punctuated with timely questions from the delegates representing the various churches from the area. People who attended the clinic came with problems which were discussed and satisfactorily answered. A committee was elected to plan another clinic for 1953."

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Ezra Taft Benson—Agricultural Statesman

PERSONAL PORTRAIT BY RAYMOND W. MILLER

• From an intimate association of fifteen years I have built up a certain opinion of Ezra Taft Benson, the man and the statesman. In this portrait I hope that I can give you some of my impressions of his character and capabilities.

Fred Merrill, who was my associate in Agricultural Trade Relations, had spoken to me many times about a marketing specialist in Boise, Idaho, who was, in Fred's opinion, one of the most coming men in America in the field of agriculture. This was in 1937. Fred mentioned him so many times that one day I said, "let's go to Idaho and see him." We did, and I met Ezra Taft Benson. He was working for the University of Idaho College of Agriculture, with an office in the Capitol Building in Boise. It was not much of an office—just a hole in the basement of the building—but the charm and wisdom and dignity of the man made this meeting for me one of the most enjoyable I had ever experienced.

What America Needs

During all the years since, I have known Ezra Benson as an intimate friend and have worked with him in many capacities. I have always found him to be true to my first evaluation, that of an Agricultural Statesman. Ezra Benson is not now and never can become a politician, but he is a statesman and a man of rare integrity—a qualification much needed in America today.

For several years Ezra has served as a member of the Rural Scouting Committee of the Boy Scouts of America, and on this committee I have again been associated with him. He is an indefatigable worker in any cause having to do with human betterment.

War Problems

During the war years I worked closely with Donald Nelson, Director of the War Production Board. The need to keep the food lines full and at the same time divert much of our facilities for making farm implements, fertilizers, etc. into direct war production was a problem of the first magnitude. Ezra sat in on dozens of decision-making conferences on these problems and I know of no man who contributed more to their solution than he, as Secretary of the National Council of Farmer Cooperatives.

During the war another project of great humanitarian value was to get citrus juice from America to the mothers and babies of England. What is not well known is the fact that the negotiations for carrying it out—the securing of machinery for the concentration process, obtaining of priorities, etc.—were largely the work of Ezra Taft Benson. Britain's mothers and children would have been victims of a serious nutritional deficiency during the war period had it not been for the quiet but effective efforts of this good and able man.

Wise Counsel

Ezra's advice and counsel have been constantly solicited by leaders of business, agriculture, education and government. This is a recent example: Stanley Andrews, Administrator of the Technical Cooperation Administration of the State Department, had built up a Board of Consultants to the Food, Agriculture and Resources Development Staff of TCA. During August-September 1952, at Mr. Andrews' request, it was my privilege to work with others in presenting the problems of the Point Four Program to Ezra Benson and to the First Presidency of the Mormon Church in an effort to secure acceptance of his appointment to this Board. Ezra at first hesitated to consider the appointment, insisting that someone else could do the job better. Finally, when he had been persuaded that he was really needed, he permitted me to make the request of President McKay of the Mormon Church, and approval was secured. He has now gone from this advisory position with TCA to one of greater service to the nation—that of Secretary of Agriculture.

Ezra Taft Benson, Secretary of Agriculture, U.S.A.

National Service

Much of the work of the Secretary's office has to do with getting information from where it is to where it can be useful to people in underdeveloped areas of the world in the field of primary production. The Secretary of Agriculture has a close relationship with the Food and Agriculture Organization of the United Nations, as well as with the Department of Agriculture's own office of Foreign Agricultural Relations.

Ezra has shown a clear-thinking, sympathetic grasp of international problems. He believes in helping people to help themselves, in giving under-privileged people of the world, not great gifts and grants, but understanding technicians, real missionaries in the field of agricultural science.

The work that Ezra Benson has done in the many offices he has held in his church and with the various organizations he has served will especially qualify him as he moves out into the decision-making field of national and international affairs.

The earth's problems are basically rural, and the roots of war are in the poverty and frustration of the tillers of the soil and the fishers of the sea. Ezra's abilities will be greatly needed in his new position. He realizes that America cannot feed the world but rather can help the world to feed itself through the same techniques, adjusted to local needs and conditions, that this nation has used in the past to help its own farmers to help themselves to prosperity through better production and distribution methods.

I consider it nothing less than providential that Ezra Benson will be heading an action agency and sitting at conference tables in attempts to solve the great problems facing the world. He is, incidentally, a master of conference technique. Ike Eisenhower will never have cause to regret his choice of this wise and capable man. He is a man of destiny in the hands of God.

Secretary of Agriculture

• President Eisenhower's choice of a Secretary of Agriculture places a high official of a denomination in a cabinet post for the first time in about one hundred years.

Ezra T. Benson, Salt Lake City, Utah, is one of the twelve of the highest officers of the Latter Day Saints, often known as the Mormon Church, with headquarters in the capital of Utah. Since the Latter Day Saints have a "lay ministry," and every member is a potential missionary, a person who is equal to an ordained clergyman assumes the leadership of a large and old department of the government.

—Cooperative News Service

Rural Telephones

• The Rural Electrification Administration has set aside nearly $100,000,000 for loans to rural telephone cooperatives and commercial companies. Applications for an additional $87,000,000 in loans are on hand.

The total number of telephone subscribers to be served as a result of these loans is 282,177. Thus far, 127,470 already are served. Of the total to be served, 25,000 are in Indiana, 19,400 in Minnesota, 31,000 in Texas, 16,800 in Tennessee, and lesser numbers in other states.

—Cooperative News Service

Religious Broadcasting

• Aware of many unforeseen mishaps which may befall inexperienced telecasters attempting forceful presentations, the Broadcasting and Film Commission, National Council of Churches, has published a pocket-size leaflet for religious broadcasters entitled "Television Do's and Don'ts."

This listing, which stresses an understanding of television techniques, was compiled by Charles H. Schmitz, director of broadcast training for the Commission. Its specific recommendations fall into six important classifications: preparation, attitude, talk, microphone presence, camera presence, and personal appearance.

Emphasized among the "Do's" are: careful timing, consideration of station personnel, and conversational style.

The leaflet may be procured from the Broadcasting and Film Commission, National Council of Churches, 220 Fifth Avenue, New York 1, N .Y.

"I Beheld His Glory"

• A capacity audience of approximately six hundred ministers, directors of religious education and laymen witnessed the premiere showing of Cathedral Films latest production, "I Beheld His Glory," the latter part of January at the famous Walt Disney Studios in Hollywood, Calif. Actually this was just an initial premiere which is being followed by many others across the country.

"I Beheld His Glory" is an outstanding 16mm film in color, based on an original story by the Rev. John Evans, Religion Editor of the *Chicago Tribune*. It is the story of Cornelius, the Centurion, who becomes a convert to Christianity after witnessing the crucifixion and the resurrection of Jesus. As an eye-witness of Christ's last hours on earth Cornelius discloses a truly compelling story. Thomas, the disciple, aids Cornelius in telling this story by describing the Last Supper and other stirring events which Cornelius himself did not witness.

Although "I Beheld His Glory" is a year-round film it is especially suitable for use during the approaching Easter season. Regular rental for black and white is $15; color, $25.

Five separate filmstrips have been made from this picture and, to make them more effective, 33⅓ Long Playing records are available for use in conjunction with the showing of the filmstrips. A unique feature of these records is that on one side the narration is for adults and on the other side the narration has been made for use with children. Cost of the records is $3.50 each, or $15 for the set of five.

For further information or scheduling of this film, write Selected Films Release Service, Whittier, Calif., for free "Where to Order" section of the Master Guide to Religious Films.

Schwenkfelders Build Million Dollar Rural Church

• The Schwenkfelders, with only five church buildings in the U.S. and a total of 2400 members, have built a million-dollar church in Worcester, Pa. According to the January 1953 issue of *Church Management*, "the building is a simple and reverent blending of colonial and modern architecture. . . . More than 400 tons of steel are in the fully self-supporting steel frame of the entire building. Edge Hill stone is used for the exterior walls."

The plan of the Central Schwenkfelder Church at Worcester forms a cross which contains a sanctuary, a church school wing, fellowship hall, fully-equipped kitchen, dressing rooms and lavatories. The building is located on a tract of ground of eleven acres.

BOOK REVIEWS

The Cultivation of Community Leaders. By William W. Biddle. Harper and Brothers, New York. 1953. $3.00.

What makes a community dynamic? Where do leaders come from? What part can an outsider play in efforts to transform a community from static to dynamic? What is involved in the process and what are some of the basic principles to be followed?

Five years ago Earlham College tried to answer these questions by launching a program of "Community Dynamics" under the direction of William W. Biddle, who had been working with the Farmers' Home Administration.

While these questions are not yet answered, this book indicates that significant contributions toward answers have been made. In a day when the citizens of the democracies are searching for methods of strengthening their social structure, they become conscious of the need for leaders and for group processes which exemplify their highest ideals. *The Cultivation of Community Leaders* is a book of sound democratic theory, clearly and concisely stated, illustrated by practical interpretations drawn from actual experience.

When people in the environment of their neighborhoods are able to find ways to deal with their own problems and in the process find a new meaning in life, then we have adult education at its best. This book should be studied by the leaders of every "do-good" organization: churchmen, school superintendents and teachers, workers in welfare agencies and community politicians.

Professor Biddle's faith in people and in their ability to build a good society is virile and refreshing. He believes that forcing things on people destroys all possibility of establishing the society of the American dream.

The last chapter systematically classifies the theory and experience into "A Practitioner's Handbook."

—Don F. Pielstick

Vertical Farm Diversification. By D. Howard Doane. University of Oklahoma Press. 1953. $2.75.

This book, by a member of a large farm management organization, is well-written and interesting. It proposes that the farmer should do more than produce raw materials. He should transport, process, store and market (cutting out the middleman), and "get paid for it!"

The proposal that the farmer be not only farmer but a manufacturer, transporter and marketer works for those who can do it. Those who are doing it, or are channels for it, are the larger farmer with personal capital, the farm management company like Mr. Doane's and the regional farm cooperative like the Associated Farmers growing citrus in California, the G.L.F. Cooperative in New York, the Eastern States Cooperatives in New England, the Farmers' Federation in the South, and other state farmers' cooperatives throughout the nation. The twenty per cent of the American farmers who produce eighty per cent of our food and fibre can do it. Some of them are doing more than produce and harvest crops.

Three questions are unanswered by *Vertical Farm Diversification.* The first is, what can the eighty per cent of the American farmers who produce only twenty per cent of our agricultural products do about it? These farmers lack capital and know-how for extensive middle-man operations. They often have small land holdings or rough terrain not adapted to large farming and processing developments. The answer the author would probably make is that even the smaller farmer can join a processing and marketing cooperative. This sometimes happens but a farmer must have something to sell and he must be able to buy to benefit the cooperatives.

The second question is, what relationship has vertical diversification to specialization? Efficient farmers and industrialists succeed by specializing on one or a limited number of products and operations. The textile industry is a good example in business. One company weaves the cloth, another dyes it, still others make it into garments, and merchants sell it to the stores which retail it. Can the farmer, even the big operator, ignore the advantages of specializing in production?

The final unanswered question is, must we ignore the family farm which has limited capacity for anything but production? Much of our land and some crops are adaptable only to family farms and relatively small operation. Some rural leaders believe the family farm is important to families. They also maintain that the family farm has social significance to our culture and the nation.

Nevertheless, Mr. Doane has written a valuable volume which rural church leaders should read to see how some people and firms are operating in agriculture for profit to themselves and benefit to the people. For, it should be remembered, the nation needs the big farm producer and processor as well as the family farm.

—Thomas Alfred Tripp

Farming Around the World. By Harold V. Knight. World Press, Denver, Colo. 1952.

In clear and simple language this little paper-bound volume takes the reader around the world on a tour of inspection of agricultural problems and accomplishments. In Middle East, India, China, Latin America, Europe and the United States one is introduced to the country folk who feed and clothe the world. A consistent theme of the whole trip is the need for technical assistance programs undergirded by land reform.

The volume was prepared for and published by the National Farmers Union and carries a foreword by NFU's President, James Patton. Farmers Union viewpoints are consistently woven into the analyses and interpretations. Despite this bias—or because of it—the book is a sound and informative description of man's universal struggle against hunger. It will repay individual reading, and should be especially useful as a text for study by groups of youth or adults. It may be ordered from National Farmers Union, 1555 Sherman Street, Denver, Colorado.

—Shirley E. Greene

On the Trail with Marcus Whitman. By Margaret Thompson. Exposition Press, New York. 1952. $2.50.

This fictionalized biography of Marcus Whitman, pioneer and missionary to the Indians of the Far West, was written for boys and girls in their teens. It is a book which should be included in church libraries, as a mission study book and as an inspiration and guide to young people.

The author of this book is County Superintendent of Schools of Benton County, Prosser, Washington. She is well acquainted with the needs and enthusiasms of young people, having worked with them for many years.

In *On the Trail with Marcus Whitman* Mrs. Thompson tells about the long, tiring ride in covered wagon from New York to Oregon, the building of an Indian mission at Waiilatpu, the acquisition of a family of eleven children (mostly children orphaned during wagon treks), and many aspects of the lives of Marcus and Narcissa Whitman. It relates Whitman's experiences as a physician. It tells about the school which he initiated for Indian children and the first books that were available in their native language, as well as Whitman's plans for a college to train both white and Indian missionaries.

Some of the daily happenings at Waiilatpu were humorous; many were tragic. Disease came and the Whitmans and twelve children were killed in an Indian uprising.

—R.B.R.

Sun Over Cerro Gordo. By H. E. Wilkinson. Iowa State College Press, Ames, Iowa. 1952. $2.50.

Cerro Gordo County (the name is Spanish for "big hill") lies in the northeastern section of Iowa, and it was here on a farm that the author spent his boyhood. He says of this book, "It could be the story of most any boy's life in those times. It just happens to be mine."

In this biography Herb Wilkinson presents graphic pictures of his school days, his life on the farm, church activities and holidays. He also gives vivid descriptions of his relatives and neighbors, their loveliness and their foibles. Later Wilkinson attended the state university and worked during the summer months on cattle ranches. The tales are full of whimsy and will appeal particularly to young boys.

This is the second book in a series of sketches of American life in the Midwest which the Iowa State College Press has published, the first being "Old Orchard Farm" by Hugh Orchard. Both books are illustrated by John Huseby.

—R.B.R.

Unelectrified Farms

• More than 640,000 American farms were without electricity on June 30, 1952, according to the Rural Electrification Administration's annual unelectrified farm survey.

The estimate reveals that 88 per cent of the farms enumerated in the 1950 U.S. Census are electrified, about 200,000 farms receiving electricity this year for the first time. Michigan with 98.9 per cent and Indiana with 97.9 per cent have the highest percentage of electrified farms. At the other end of the list are Nevada with 65.0 per cent and New Mexico with 66.5 per cent.

Of the total farms now connected to power lines—4,740,849—2,534,998 are served by REA-financed rural electric systems. When REA started in 1935 only 10.9 per cent of all American farms were electrified.

—Rural Electrification News

Nebraska Church-Owned Land

• Nebraska Church-owned land farmed by members without compensation is exempt from taxes, the state attorney general's office ruled.

The opinion was given in connection with a rural church in Saunders County, Nebraska which owns forty acres of land farmed by parishioners. It said the land would be tax exempt so long as the primary use was for religious education and training rather than to produce income.

—Religious News Service

America's Migratory Labor

• Does our agriculture depend on migrants? And, if so, how basic is this dependence and what can be done to remedy the standards and conditions of work in migratory farm employment? Varden Fuller attempts to answer these questions and many others concerning migratory labor in an analysis of the Report of the Presidents' Commission on Migratory Labor, 1951.

"The whole system of migratory labor is so chaotic and unsystematic that a comfortable balance of labor supply and demand is rare and unusual," writes Mr. Fuller. He gives statistics respecting employment, earnings, facilities for health, and education. He also analyzes the recommended remedial programs and activities.

Varden Fuller was Executive Secretary of the President's Commission on Migratory Labor and is Associate Professor of Agricultural Economics at the College of Agriculture, University of California.

Mr. Fuller's analysis is entitled, "No Work Today!—the Plight of America's Migrants," and is published by the Public Affairs Committee in its *Public Affairs Pamphlet No. 190.* It may be procured from Public Affairs Pamphlets, 22 East 38th Street, New York 16, N. Y. for 25 cents.

My Pastor Called

GEORGE FREDERICK WELLS

My pastor called when I was sick—
His sunshine cheered when clouds were thick—
He came without a ritual,
He came no thrilling news to tell.
He came to give and not to gain,
While he was here I knew no pain.
He made no prayer nor did he say
Conventioned words of sympathy.
He beamed the Christ-love to my heart,
That love, so real, could not depart.
He came a friend, a joy, a prayer;
He is a shepherd glad to share.

In-Service Training for the Minister in Town and Country — 1953

A Description of Schools, Institut
Graduate Courses to be held by Agric
tural Colleges, Theological Seminaries, e

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of to
and country work. (2) To assist them in securing an understanding of the trends and problems of modern country li
(3) To develop fellowship among ministers in town and country. (4) To increase contacts of ministers with agricultu
leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country past
Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 15-July 16	**School for Town and Country Ministers** Iliff School of Theology, Denver, Colorado	Dr. Herbert Stotts
June 2-July 24	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
July 6-17	**Oberlin Graduate School of Theology Summer School** Oberlin, Ohio	Dean Leonard Stidley
July 6-24	**School for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	John B. Howes
*July 14-29	**Town and Country Institute** Emory University, Emory University, Ga.	Dr. Earl D. C. Brewer
*July 14-29	**Town and Country Institute** Gammon Theological Seminary, Atlanta, Ga.	Dr. Harry Richardson

* Emory and Gammon provide exchange of leadership.

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 9-23	**Training School for Rural Ministers** Rural Church Center, Green Lake, Wisconsin	Ellis H. Dana, Wisconsin Council Churches, 308 Washington Build Madison 3, Wisconsin
June 2-July 3	**Cornell Town and Country Summer School** Cornell University, Ithaca, N. Y.	Stanley E. Skinner, Anabel Taylor H Ithaca, N. Y.
July 7-17	**Rural Leadership School** Michigan State College, East Lansing, Mich.	Herbert L. Sharp, 13 Kellogg Cer Michigan State College
July 13-24	**Summer School of Christian Education** Faribault, Minn.	Rev. John M. Wilson, Dean, 122 Franklin Ave., Minneapolis 4, M

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

April 14-15	**Rural Leadership Institute** University of Kentucky, Lexington, Ky.	Ralph J. Ramsey
June 8-10	**Knowles Institute for Town and Country Ministers** New Jersey College of Agriculture, New Brunswick, N. J.	Dr. Charles A. Thompson
June 30-July 2	**Rural Pastors' Conference** A & M College, College Station, Texas	Prof. Daniel Russell
June 15-19	**Conference for Town and Country Pastors** Pennsylvania State College, State College, Pennsylvania	Prof. William G. Mather
July 6-10	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. B. L. Hummel
(Dates to be Set)	**Leadership Institute for Town and Country Churches** Oregon State College, Corvallis, Ore.	Dr. E. W. Warrington
(Dates to be Set)	**Short Course for Rural Ministers** College of Agriculture, Fargo, N. D.	W. J. Lawrence, 13 Roxy Bldg., F N. D.